

cate but as a judge. Dr. Caird is well known as one of the most accomplished and eloquent preachers of his time. His restures and manner are both admirable, and, though highly elaborate, have all the appearance and the effect of nature. His style may be thought, here and there, to smell of the oil, but is rich, copious, clear, and often exceedingly effective. His sermons, if they rather shun dogmatical ground, are full of that practical matter which goes home to the business and the bosoms of mankind. But while we rate his intellect and his achievements, both in the pulpit and in the press, very highly, we appreciate even more that personal influence which his Christian character, his charity, his wide-mindedness, his genuine breadth of view and feeling, his unassuming modesty, and his utter want of sectarian feeling, are exerting upon the young mind of his own country. He is detaining many before the Lord, who, repelled by the narrow notions and language of extreme religionists, might have drifted on to pantheism, and not only detaining them there, but making them feel "It is good for us to be here; we cannot be so useful or so happy anywhere else!"

"An honest man's the noblest work of God."

#### THE UNIVERSITY OF GLASGOW.

The University Buildings occupy a site of conspicuous rising ground immediately to the westward of Kelvingrove Park. They form a noteworthy feature in the architectural sights of the city. The style is early English Gothic, with an infusion of the Franco-Scottish domestic style. Altogether the cost of the buildings and grounds has been over half a million sterling, of which £126,000, was contributed by the Government. This vast expenditure of money has resulted in what may justly be termed a most sumptuous pile, fitted in every respect for the uses of an important University. The buildings are 540 feet long by 300 feet broad; in form they are rectangular, having two courts, divided by the handsome Hall, the gift of the Marquis of Bute. The tower, octagonal in shape, is 300 feet high, and was only completed in November, 1887. The spire is 101 feet high, and about sixty feet up the outline is pleasingly broken by a balcony, surrounded with a pierced parapet crowned at the angles with stone carvings of eagles. From this balcony, which is reached by a spiral staircase, a splendid view is obtained of the city and surrounding country. The southern facade of the buildings with the great tower is the most imposing. In the north side are the Chapel, the Hunterian Museum, and the Library—the last containing 100,000 volumes. The Hunterian Museum contains many very interesting objects, being particularly rich in the works of Caxton and other early English printers. It is open in summer from eleven to four, and in winter from eleven to three; admission 6d. On the west side of the quadrangle are the professors' houses.

#### GREAT PREACHERS IN GLASGOW.

It is often said that the great preachers of Scotland gravitate to Edinburgh. This does not seem to hold true in the present day; for Glasgow is favoured with a very good share of them. Besides Profs. Marcus Dods, Henry Drummond, Dr. James Stalker, there is Dr. A. B. Bruce, professor of New Testament Exegesis in the Free Church College, Glasgow. He is one of the best expositors of God's Word that the Church possesses to-day. Broad, evangelical, and in full touch with all the current questions of the hour. He says: "Theology, to be in vogue, and to be of value must spring out of an irresistible mental impulse. And when men's minds are free, theology will look after itself. What produces an anti-theological spirit is an imposed compulsory theology which every high-minded man justly regards with invincible repugnance. Let it be once recognized throughout the Church that while faith is fixed theology is free, and that department of human thought will be in as little danger of lacking devoted students as philosophy or physical science. It is the bondage of creeds, written and unwritten, mixing up the certain truth of God with uncertain human opinions which more than all else makes theology appear to many minds, pre-eminently the dismal science."

#### ARRAN AND BUTE.

The Islands of Arran and Bute in the Frith of Clyde are very popular as Summer Resorts, that special mention must be made of both. Steamers run daily from Glasgow to Rothesay, through the Kyles of Bute. I don't know what Kyles are but they are very *bute-iful*. Steamers call daily at Rothesay, bound on excursions to divers places. The fares (about 2s. 6d.) could not be fairer, the scenery among the fairest in the world.

The sent of heather from the purple hills  
Blends with the sweet, strong breathings of the sea.  
The lark in heaven, the plover on the lea,  
Stray into silence, as the Star that stills  
All labour, with her silver lamp fulfils  
Her kindly task, and men from toil are free.  
Now gorgeous clouds like Tyrian tapestry  
Engird the Sun, whose light upon them thrills  
Richer and fairer as he leaves their halls,  
Till all the glory vanishes; and lo!  
Swathed in a cloud, the little moon, new-born,  
Steals timidly around the starry walls,  
Until the first cool herald breeze shall blow  
Upon the golden eye-lids of the morn.

Our rule in this excursion was to seek first the best scenery and the best air; to see the living magnificence and breathe the fresh health-giving influences of nature, and then to throw in historical associations as a piquant addition. While in the Highlands we were surrounded by such fine scenery that we seemed to have found "Paradise Regained." We were marching on in the literal sense from glory unto glory, regretting to leave that which was behind, yet reach-

ing forth eagerly to that which was before. Most of our way in the Kyles of Bute we were surrounded by a succession of bold, finely-rounded hills, each of them forming a material ladder up into heaven, all telling of calm strength and of a defence that is Almighty. "As the mountains are round about, so the Lord is round about from henceforth, even for ever." What, then, could harm us? The ground was new to us all, and was a revelation of beauty and sublimity combined, surpassing our expectations. It was emphatically historical too. We spent a quiet Sabbath at Kames, being a very fine day, the Kyles of Bute were most charming. The mountains towering up on either side of the water, and the narrow channel flowing between banks of green, formed a most picturesque scene. We went in a row boat to the Free Church about two miles away, at Tighnabruich. The pastor was the Rev. Mr. Young, and being introduced to him by our friends before the service commenced, he would have us preach, and we had the pleasure of hearing him preach in the evening from the words: "Arise ye, and depart; for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction," Micah ii. 10. It was a good, practical, old style sermon, delivered with great earnestness and vim. We took the steamer *Lord of the Isles* and sailed from Kames to Inveraray, about fifty miles. Near the town of Inveraray is the Castle of the same name, the principal seat of the Duke of Argyll. The present castle is imposing from its dimensions and situation. There is a large collection of arms in the castle of almost all ages. Many of the apartments are hung with tapestries, and the pictures, especially the family portraits, are much admired. Taking the steamer *Ivanhoe* we sailed round the south part of the Island of Arran, sighted the residence of the Duke of Hamilton, sailed up into Loch Fyne, and then took the other side of Arran, thus completely rounding Bute. There we saw the magnificent estate and residence of the Marquis of Bute, whose income is estimated at one thousand pounds sterling per day. We visited the huts of the crofters. The hills are purple with the bloom of the heather, but the soil is barren.

Land of brown heath and shaggy wood,  
Land of the mountain and the flood,  
Land of my sires, what mortal hand  
Can e'er untie the filial band  
That knits me to thy rugged strand?

#### THE CROFTERS.

The crofter agitation in the north continues. Instead of losing it seems to be gaining ground. Over the whole land public feeling is being stirred. Scottish peasants inherit too strongly the traditions of the past to allow what they consider rights to be trampled on. Less impulsive and more order abiding than their brethren across the Channel, they will be more dangerous if driven to desperate measures. Such a catastrophe will be averted it is hoped by wise legislation. Gladstone has been too long "the people's William" not to feel sympathy with the wronged, or not to lend a helping hand in redressing their grievances.

From the rockbound isle in the Hebrides, the contagion has spread to the neighbourhood of John o' Groat's. The land along the frowning coast there is mainly occupied by small cotters. The most of them occupy only a few acres of ground, the scanty produce of which supports their families. In many cases their rents are very high—so high that they never expect to draw enough money from the land to pay them. For that they depend on the herring-fishing. When this source of income fails the result can easily be imagined. The tenant meets his landlord with empty hands, and, if no kind consideration is shown him, he fares very badly indeed. In one particular locality the fishing has been very unproductive of late. The crofter fishermen have thereby been reduced to poverty. At the best the soil they till is not very valuable; and during the past years the rent has been rising till now it has gone entirely beyond the ability of the tenants to pay. What could they do? The sea had not yielded its usual bounty, and what their crofts had given barely sufficed to satisfy the family needs, in fact, in many cases it failed to accomplish this end. In a body they waited on the owner of the estate and asked him to revalue their holdings in order that the rent might be fixed at a sum representative of the value of the ground held by them. Surely this was a reasonable request; yet it was refused. We can hardly wonder that the disappointed crofters held indignation meetings and wrote bitter letters in the local newspapers. Yet, till the existing land laws are revised, or at least modified, the efforts of these men will be as fruitless as the beatings of the caged bird against its prison bars. May the day quickly dawn when the hardy children of the sea will have justice done to them!

#### PAISLEY.

Returning by boat to Greenock, we took train to Paisley where we spent our last days in Scotland. Paisley Church life is always enterprising. A new Congregational church has been erected on a site between Churchill and School Wynd. But the crowning edifice, when it is finished, will be the church in course of erection in High Street, west of the Drill Hall, and due to the private munificence of the Coats family, who are building it to the memory of Mr. Thomas Coats of Ferguslie. The new church, which will be in connection with the Baptist denomination, will cost at least £30,000. It was nearly completed when we saw it, of Gothic architecture. The church will be somewhat after the model in external appearance of St. Andrews Church, Redruth, Edinburgh. It will possess a peal of bells and a very large pipe organ.

In taking our leave of bonnie Scotland we are compelled to admit that the Scotch are a peculiar people. They are in the main distinguished by a taciturnity which is mellowed by a rich vein of humour. If not the most hopeful, neither are they apt to despond. They are thoughtful without being speculative—social, without being uproarious—thrifty, without being penurious—cautious without being craven-hearted—brave, without being fool-hardy—religious, without being fanatical; at bottom they are a healthful, hardy, sagacious, and persevering race, and, when trampled on, have the patience to bear till their hour comes, and then they speak and act in a plain, honest, and decisive manner. It is comparatively an easy task to over-reach and cajole the Irish, to rouse the indignant feelings of the English, but unless the Scottish mind clearly understands the whole case, persuasion is lost and flattery is vain. Judgment sways the emotional part of their nature, and they are impressible by argument rather than by appeal, however urgent and warm. Seriousness rather than ecstasy or rapture is their habitual frame and temperament. And hence their tenaciousness to fixed systems, their suspiciousness of abrupt changes, and their contentment amid circumstances which would excite the resentment and violence of their neighbours. We go from Scotland to some of the larger towns of England, and thence to the continent.

(To be continued.)

#### SABBATH SCHOOLS IN ENGLAND.

MR. EDITOR.—The report of the committee of the Presbyterian Church of England on the "Instruction of Youth" has just come to hand. Drs. Dykes and Gibson are joint conveners, but the secretary, Rev. Wm. Dale, is probably the main-spring. Its work falls under four sections, for each of which there is a vice-convenor.

1. BIBLE BAND.—Cards are issued, with daily Bible readings on the Sunday school lessons. Notes on these are published in the *Children's Messenger*, along with questions provocative of study. To these last 150 sent in answers. Of the cards 3,300 were sold at one halfpenny.

2. SUNDAY SCHOOLS.—In 1882 there were 67,311 scholars and 6,516 teachers. Now there are 79,282 scholars and 7,373 teachers. In many localities a majority of the scholars are not connected with families of the congregation. In the Presbytery of Birmingham the proportion of such rises to seventy-five per cent. An annual examination is held, apart from the Higher Instruction Scheme, for which 1,100 papers were issued and 363 candidates passed. The examination of the London Sunday School Union covers the same ground, and presents more attractions to those who love generous rivalry. An Oxford Bible is given to every scholar who repeats the Shorter Catechism with not more than five errors. Only eighty-six were successful last year. Probably owing to the fact that such a large proportion of the scholars are not the children of Presbyterians, the Catechism is sadly neglected. In the Presbytery of Birmingham "in only seven of the twenty-one schools is the Catechism taught, and then only in one or two classes." The third Sabbath of October is named as "Children's Day." An examination is held in "The Art of Teaching." Dr. Morrison's excellent hand-book, which was prepared at the request of the committee, was the textbook last year. Sixty-five candidates appeared, an increase of more than 100 per cent. The examination is governed by the rules of the Higher Instruction Scheme. The possession of two diplomas in other departments of that scheme entitles to a "Certificate of Competency" on passing this examination. The syllabus for 1891-92 prescribes, in this department, a novel but very practical test. Three of the year's lessons are prescribed and three others will be indicated at the examination. On these, candidates must write out in full their plan of teaching them and the questions they would ask with their correct answers.

3. HIGHER INSTRUCTION.—Similar to our Higher Religious Instruction. The examinations for last year were on "The Post-Exilic Prophets," Matt. chaps. 15-28, "The Pilgrim's Progress," and "The Art of Teaching"; 640 candidates appeared, of whom 389 were successful. "The Pilgrim's Progress" seems to have been the most attractive subject. The Syllabus for 1891-2 includes "The Life of Abraham," "St. Mark's Gospel" and the "Model Sunday School Lessons" mentioned above; also "The History and Principles of our Church."

4. DAY SCHOOLS.—Of these there are 16, with 1,183 pupils receiving aid to the amount of \$970. Fortunately we do not need this department as yet.

T. F. FOTHERINGHAM.

St. John, N. B., July 21, 1891.

#### SCEPTICISM.

Scepticism is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood-poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible (perhaps your mother's Bible also), if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than He is, I will agree to forewear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed?" What is your denial in comparison with my personal experience of Christ? Scepticism never won a victory, never slew a sin, never healed a heartache, never produced a ray of sunshine, never saved an immortal soul. It is foredoomed defeat. Don't risk your eternity on that spider's web.—T. L. Cuyler.